[P. 1929] Kechayi

BELIEFS

773 825 [756] Wainus.---This was a great serpent, large enough to wrap itself around a hill. It was extremely powerful with supernatural force (ṭ:pni). The wainus inhabited almost any locality but would not appear "unless some doctor or some ṭ:pni person wanted to see them." Their appearance was accompanied by a severe windstorm; they were not man-eating or malicious.[71]

787 775 Ghost-wailer.---Long ago a "ghost-thing," an old woman, would wail in the evening. People went out to try to find her. She was visible, but they could never really get near her. Her wailing was taken as a sign that a Gashowu chief was going to die.

● 801 777 Ritual or lucky number.---E.M. was not conscious of any personal preference among numbers, nor did she recognize the concept in her culture; this in spite of the frequent recurrence of six in her various accounts.

773 Flood.---When E.M. was a little girl she heard old people talk of a great flood which inundated the Northern Foothill region. "There was water all over the earth." Many people were drowned. Those who lived saved themselves by building houses on high frames and going up to them with ladders. One can still see by the gulches the effects of this flood, i.e., the rushing waters made the gulches.[72]

VARIOUS CEREMONIES

Dances and Rituals

796 756 535 Pleasure dance.---This dance (h:č: ʾna) was a favorite performance for evening entertainment. While the chief actually ordered the performance, anyone could suggest that it be given, and the suggestion in all likelihood would be sanctioned by the chief. It was done at any time of the year. The dancing usually "started after supper and lasted until midnight."

The performers were two shamans, two women, and six "plain" men. They were accompanied by two singers (hata ʾm:š [?]) who used the clapper (ta ʾwats). Those whom E.M. recalls were: Čokon:k and Ha ʾt:š, the shamans, and Ke ʾmas and Ku ʾba ʾld:č, the women. The "plain" men she does not recall by name. The two women were sisters and celebrated dancers, but E.M. does not think they had dream help with their accomplishment.

The doctors wore the usual ceremonial regalia -- feather headdresses, skirts, and ear plugs. The other men wore breechclouts, beaded belts, and ear plugs, and probably any other

[71] Cf. Rogers and Gayton, Twenty-Seven Chukchansi Yokuts Myths, 206-207.

[72] There is no physical sign of flood to the layman's eye. This formation of land was also attributed to the primeval flood by the Dumna informant.

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

hair belt recurs as far to the north as the Shastan tribes. Its distribution is likely to have been continuous over a wide area, but there are reports of its use from only a few points.

The dance rattle was the same cleft stick as prevails over all of central California; likewise, the cocoon implement was associated with the shaman. The deer-hoof rattle of parts of northern California and the turtle shell and gourd instruments of the south were unknown. The flute was the usual tube, blown from the end over its edge; the holes were commonly four, grouped in pairs, but without definite rule as to relations of distance. (Pl. 43, *b*.) It was thought to have been invented by the falcon. Drums were not employed by the Yokuts: the foot drum of the Sacramento drainage appears to be part of the dance house. The bull roarer was called *himhimna*, *huhuudech*, or *hmhm'udech*. It was a toy; but whether it had other purpose and potency is not known. (Pl. 44.)

PRAYERS.

Short prayers in fixed form are spoken on a variety of occasions and are evidently a definite element of Yokuts culture.

When there is an eclipse, this is said:

> Leave me a little of the sun!
> Do not devour it altogether from me!
> Leave me a little!

If one wishes to drink of a strange body of water, he says:

> Let us live long in this world!
> This is our water!

The dead are addressed thus by the Tachi:

> You are going to another land.
> You will like that land.
> You shall not stay here.

There is here an expression of the world-wide sentiment that the career of the departed in this world is finished, that the break is final, and that any attempt at return can only be disastrous to the living and is not desired.

As the language knows no exhortative of the second person, nor any form corresponding to our precative "may," these speeches are either in the unvarnished command of the imperative or direct statements in the indicative mode.

One of the most usual Yokuts offerings is tobacco; another, at least among the hill tribes and those of the south, is eagle down.

The ritualistic number of the Yokuts is most often 6, sometimes 12, not infrequently 7; 3 occurs occasionally, but it is not certain whether with any sense of significance. The universal 4 of the north central tribes, and the 5 and 10 of the northwestern Indians appear to be meaningless to the Yokuts.